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EDITORIAL
Is It Well? — The Measure Of A Minister — Value
What About Church Unity?

LETTER FROM THE EDITOR OF THE PRESBYTERIAN OUTLOOK

GENESIS: CHAPTERS 1-3 — A CONSIDERATION
By Rev. Allen Cabaniss, Ph.D.

UNIONITIS
By Rev. Daniel Iverson

SABBATH SCHOOL LESSONS
By Rev. J. Kenton Parker
(March 24-31)

YOUNG PEOPLE'S DEPARTMENT
Edited By Rev. W. G. Foster
(March 24-31)

WOMAN'S WORK
Edited By Mrs. R. T. Faucette

YOUNG READERS' PAGE

GENERAL CHURCH NEWS

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EDITORIAL

Is It Well?

The Doctor's Question. II Kings 4:26: "Is it well with thee; is it well with thy husband; is it well with the child"?

Doctors have to ask some very personal questions. Elisha, the healing prophet, sent Gehazi, his servant, with this question to the woman of Shunem who was coming to meet him. So the Great Physician sends us, His servants, to ask the sin-sick men and women of the world; "Is it well"?

Let us start in the church. "Is it well with thee," O Christian? Have you been to your Doctor for a "check-up" of your soul? Is your spiritual blood-pressure low? Have you lost your zeal and enthusiasm and are living at a poor dying rate? Is there some secret sin, like a hidden cancer, eating at your heart? Is there some hatred or unforgiving spirit which is spoiling your life and witness-bearing for the Master? Have you eaten some fruit from Beelzebub's orchard and in consequence suffering agonies from an aroused and accusing conscience? Let us stand with Mr Skill, the ancient physician, by Matthew's bedside and hear him recite these professional verses:

"O conscience, who can stand against thy power?
Endure thy gripes and agonies one hour?
Stone, gout, strappado, racks, whatever is
Dreadful to sense, are only toys to this—
No pleasure, riches, honors, friends can tell
How to give ease to this, 'tis like to hell"

You too may need the medicine he prepared for poor suffering Matthew—made from the "blood of Christ."

Is it well with thee, O unsaved sinner, friend without Jesus? "As many as touched were made perfectly whole." Have you by faith touched Him? Has the Great Physician healed you? There is balm in Gilead; there is a Physician there. You need be sick no longer. Will you not come, and be healed?

"Is it well with thy husband, (or wife)"? Have we preachers not all had the depressing experience of asking some wife whether her husband was a Christian, and hear her say, "I really don't know"? Or of asking some husband about his wife and receiving the same vague reply?

Is it possible for us to live together as husband and wife and not know whether our companion is saved or unsaved? Or are we just indifferent?

If both are Christians, are you helping each other, or hindering? The writer heard a man say not long ago, "The only reason I will get to heaven is my wife. She will have one star in her crown, for she brought me to Jesus, and lived the Christ life always in the home."

"Is it well with the child"? How often we have seen the distress and tears of parents when their children lay on beds of sickness and they were fearful that death was near! How seldom have we seen these same parents deeply concerned about the souls of these same children? What is wrong with our sense of values?

There is one crown which no father or mother ought to let anyone, not even your pastor, take from you—the crown of having led your own children to the Saviour. "Let no man take thy crown," this crown, from thee.

Surely it is not well with multitudes of American children today. "The crime wave begins in the cradle" and our young people are filling our jails and houses of correction. What will it profit, father, mother, to gain all you desire in houses, lands, gold, and luxuries, and lose the souls of your precious little ones?

May we open hearts and homes to the Great Physician and be able to say: "It is well"!

—J.K.P.

The Measure Of A Minister

In an enthusiastic recital of his achievements in his church a minister wound up saying that he had gotten his church to raise his salary to a certain rather large figure. That ended the account. It set me thinking: had I ever asked my church to raise my salary? I started out on $50.00 a month and never thought of asking the Home Mission Committee to supplement it, and I got along very well, paying expenses and keeping out of debt. My salary was raised several times, but without my agency. Once when we had to cut everything in our budget, I asked for a cut of 1-4th in my salary and in everything else except Foreign Missions. It has always seemed to me that the Foreign Mission column and the column which shows how many are received on confession of faith indicate fairly well what a church is doing. It is not the column which tells what salary a minister gets. Have we come to the standard of having a minister rated according to the salary he gets? How does it look for a church to give a minister a large salary and have the confession of faith column and Foreign Mission column show very little? I think I know some who have been ruined by the love of money, but I never knew one to be ruined by the love of souls or Foreign Missions. Doubtless some of our churches should do more for their ministers. But the statement that a minister should be "kept from worldly care" has no support in the Bible. Paul suffered all sorts of ways—by rods, prisons, sea, enemies of many kinds. A minister is not promised immunity from the afflictions which are common. "In all their afflictions He was afflicted." Who would want to be lifted above the experiences of his flock? He would soon be without sympathy or ability to help. We have a promise that we will be fed. Beyond that is the life of faith and joy.

—C.T.C.

VALUE

By Bishop William Culbertson, D.D.*

Recently we heard of a hardware store into which a group of boys had broken. Careful investigation revealed that nothing was taken from the store. The pranksters had contented themselves merely in transferring the many price tags on the various articles. The owner and the police found the next morning that nails were selling at fifteen dollars apiece, while lawn mowers retailed at six cents a pound. Other prices were equally ridiculous. The storekeeper was put out because of the inconvenience, but he was thankful that his stock was unmolested.

As we listened to the recital of the above story, we could not help but think that the world today is very much like that hardware store the morning after the "robbery." Unfortunately, however, it seems as though the same confusion exists in the agency which should never lose its sense of value —the Church. Parties and individuals, unwittingly we believe, distort values. Some prices are marked up, others marked down.

Take, for example the movement which stresses the so-called social teachings of the Gospels. Here we have the supernatural and doctrinal elements short-changed, if not marked down as of no value. How short-sighted! To undervalue the essential will have its effect upon the by-product!

Again, take the individual believer who places more value upon the things temporal than upon things eternal, the man who is more desirous of his own comfort than of the will of God. How sad! To know the truth, to assent to the truth, but to fail to live the truth!

Let us not only take inventory at the beginning of the year, let us make sure that we have the right values on the articles!

*Episcopal Recorder.

What About Church Unity?

By Rev. Adrian De Young*

"What About Church Unity?" is the title of an article significant for Southern Presbyterians in the January 1946 **Atlantic Monthly.** The writer, Bernard Iddings Bell, is a prominent Episcopal clergyman and author of a popular current book, **God Is Not Dead.**

The folly of the present mad rush to unite the churches is pointed out by the author. "There is indeed grave danger," he writes, "that they may move toward union not too slowly but too rapidly, without adequate diagnosis; that they may arrive at a oneness the price for which is intellectual dishonesty and useless sentimentality; that in becoming one they may become meaningless." Dr. Bell continues, "To many outside the churches and to a dangerously large number inside, reunion is all too apt to appear merely a matter of casually and mechanically stitching together some disjointed segments of a homogeneous and easily renewed entity. The result of such restitching might easily be only a patchwork quilt of a Church." The proposed union of his own and the Presbyterian

Church, U.S.A., he characterizes thus—"About as mechanical as a merger between a couple of steel companies."

The task of organic union in any case, says Dr. Bell, would be gigantic and complicated. "But it is a task the more difficult because, of late years, there has come into being a fundamental difference in ideology within these many denominations, and this still further divides Christianity into contending camps." Horizontal differences exist **between** the denominations; vertical differences exist **within** the denominations. It is the latter conflict, "which cannot be healed by any sort of interdenominational reintegration," that is the more serious of the two. "The vertical conflict makes relatively meaningless any amalgamation on the horizontal level."

"What are the two quite different religions which today divide Christianity not denominationally, not horizontally, but vertically? . . . The struggle is between historic Christianity and what may be called neo-Christianity." It is between Christianity and those who "used to be called 'Modernists' but who now prefer the more pleasing term 'Liberals'." It is impossible to say that these ideologies "are one religion, or even two aspects of the same religion." It is this struggle that must be faced when men talk about the possibility of a "restored Corporate Entity."

That such a struggle exists in the Presbyterian Church, U.S.A., is common knowledge. That its rumblings are beginning to sound in the Presbyterian Church, U.S., some have begun to be aware. These vertical conflicts will have to be solved if union "is to be more than a subterfuge." Let us put aside the Plan for Reunion at once. The matter must be "postponed to less exciting, less exacting days." We can start on the long road to Christian church unity by a complete return to the Word of God and the Testimony of Jesus Christ."

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*Tuscumbia, Ala.

A Pastoral Letter

(Excerpts from Pastoral Letter to all Southern Presbyterian Churches, by Dr. B. M. Palmer, Page 454, Alexander's Digest & Supplement, 1897.)

"It will thus be seen that in the Providence of God the Southern Church has been made the special witness for the crown and kingdom of our Lord, when both were practically disowned; and that upon this very issue she was separated from her old associations. We were cast forth nine years ago for this testimony to one of the grand ideas of the Gospel. We must go back with it still upon our lips, and ask those who desire official relations with us, "Do we form these relations with a spiritual or a political church?" We cannot do otherwise without recanting our own words, and endorsing the very error which drove us into ecclesiastical exile. We declare, therefore, that we can hold no official correspondence with the Northern Church, unless the Saviour is reinstated in the full acknowledgement of His kingship in His own church. Called to this testimony, for which we have already suffered the spoiling of our goods, we cannot lay it down at the very moment when that testimony becomes the most significant. The differences betwixt us and the Northern Church are too vast and solemn to allow this question to be determined by any of the baser and meaner passions of human nature. We trust that Christian magnanimity would enable us to rise above all private wrongs and petty issues, transient as the hour which gives them birth. Our hearts are penetrated with the majesty of the principles which we are called to maintain; and we desire that you should feel yourselves consecrated by the high purpose to assert them with us before the world. The pure white banner borne by the Melvilles, the Gillespies, and the Hendersons, those noble witnesses of another age for a pure spiritual church, has fallen into our hands to uphold. Floating from our walls the superb inscription, "Christ's Crown and Covenant," rings out the battle cry of that sacramental host which, by protest and reproach, by testimony and suffering, will yet conquer the earth and bring it in submission to the Saviour's feet. It is upon the assertion of this great and germinal principle, out of which a true ecclesiology is yet to spring, this Assembly desires to place herself and you. The royalty of the thought will render you too kingly in all your purposes and desires ever to debase this testimony by yielding to the lower resentments of an unsanctified heart in the proclamation of your testimony. These are the convictions which rule our decision in relation to correspondence with the Northern Church. Their offense with us is that we would not yield to the mistaken conscience which permitted them to bind the Church of our Divine Lord to the wheels of Caesars chariot. We cannot surrender this testimony for the privilege of sitting within their halls. Regarding them as still parts of the visible Catholic church, notwithstanding their defection on this point, we place them where we place all other denominations whom we recognize, though differing from us. Wishing them prosperity and peace, so far as they labor to win souls to Christ, we feel it a higher duty and a grander privilege to testify for our Master's kingship in His church than to enjoy all the ecclesiastical fellowship which is to be purchased at the expense of conscience and of truth."

Letter From The Editor Of The Presbyterian Outlook

At the request of Rev. Aubrey N. Brown, editor and manager of The Presbyterian Outlook, we are printing the following letter:

Richmond 19, Virginia.
January 10, 1946.

To the Editors of The Southern
Presbyterian Journal,
Weaverville, N. C.

Dear Sirs:

Since you have been exceedingly generous in devoting a large amount of space in a recent issue to a personal letter of mine, which happened to fall into your hands, I am sure you will be glad to print a brief note, especially since it corrects an error with which I am credited.

It so happens that at least six weeks before you published my letter I had sent out another letter correcting the misstatement to which you have referred. I am a bit surprised that you did not have access to this communication also which might have saved you a vast amount of trouble. In the second letter, going to the same men who had received the first one, I wrote:

"My reference in my last letter to Dr. Dunn's bequest to The Journal may need further examination. First reports on this matter last spring (and our only information until this month) indicated that it amounted to the $40,000 mentioned. The Assembly's Minutes, pp. 105-6, show a definite percentage; no total sum is mentioned. Some believe it will be less than the figure first reported. Just the same, it is somewhat significant."

Many will be indebted to you for the specific information that the bequest was $7,500. I am also interested to note that, in case of The Journal's demise, for which Dr. Dunn provided, the benefits here bestowed might be available even for our paper!

With thanks to you for your courtesy in carrying this correction in your columns and with cordial good wishes, I am

Faithfully yours,
Signed:
Aubrey N. Brown.

Our Reply

January 12, 1946.

Rev. Aubrey N. Brown,
Editor and Manager
The Presbyterian Outlook,
13 North Fifth Street,
Richmond 19, Virginia.

Dear Aubrey:

I have your letter of January 10, addressed to the editors of the Southern Presbyterian Journal. I note that you want to correct the error which you made in your letter of October, 1945, and that you have already sent a second letter to the same men for that purpose.

Now, I am wondering if you would also like to correct the statement which you make in paragraph four of your letter of January 10, to wit, "Many will be indebted to you for the specific information that the bequest was $7,500." Now, if you will reread statement which we printed in the letter of Mr. T. S. McPheeters to Dr. John M. Wells, you will find that the statement is as follows (Southern Presbyterian Journal, January 1, 1946, page 7, column 2, paragraph 3): "You can see from this that **no specified amount was mentioned. In my opinion,** it will net the income on $7,500, which would be about $300 or $400 a year."

I am also very much interested in your fond hope that the benefits here bestowed might someday be available even for your paper. Well, all I can say to this is that such things have happened and probably will happen again. You and I both know that many endowment bequests, given for evangelical purposes, have been taken over by the liberals and used in direct opposition to the great truths and purposes which they were originally intended to support. It could, as you say, happen in this case. I sincerely hope not.

With best wishes, I am

Sincerely and cordially yours,
Henry B. Dendy.

Genesis — Chapters 1-3 A Consideration

By Rev. Allen Cabaniss, Ph.D.

Chaplain In U. S. Army

Introduction

A proper grasp of the first three chapters of Genesis is basic to an understanding of the whole Bible and to a comprehension of the system of thought revealed in it. In a manner of speaking these chapters serve as an overture to the rest of Holy Scripture. There are three preliminary facts in them which will not be discussed in detail, but simply called to attention here at the beginning. The first is God's existence and His unity; the second is that God is the Creator of "heaven and earth, and of all things visible and invisible"; the third is the plural personality within the Godhead, a faint intimation of the doctrine of the Holy Trinity.

I.

The period between God's completion of all creation and the sin of the first man was a brief interval of time when everything was perfect—not just innocent, unspoiled, simple, or primitive, but perfect, for "God saw everything that He had made, and, behold, it was very good" (Gen. 1:31). This was not some prehistoric state of eternity and infinity, but well within the sphere of time and space. Time and space indeed had not yet been corrupted and made into the hindrances they are now, but nevertheless they existed. There was the succession of daylight and darkness, marking off one day from another; and there was the passing of days into weeks (Gen. 1:5, 8, 13, 19, 23, 31; 2:3). Provision was also made for the culmination of weeks into months by the creation of the moon, and the procession of months into the formation of the year by the creation of the sun (Gen. 1:16). There was also the existence of all the elements which go to make up space: air (Gen. 1:26); earth (Gen. 1:10); sky (Gen. 1:8); and water (Gen. 1:10). **Direction** was as specific as **succession** (Gen. 2:8, 14), and particular countries, places, and rivers are named (Gen. 2:10-14).

It was during this World-Spring of pristine perfection that the Holy Sabbath was established and sanctified by the Almighty Himself, in commemoration of the completion of His creation (Gen. 2:2f.). After surviving two catastrophic changes of culture and civilization—namely, the Babylonian captivity of Israel and the separation of the Christian religion from the Judaic—the Sabbath remains even today as a monument, a relic of that perfect world before the entrance of sin into human life. The most important factor in this Pre-Fall world was the relationship between God and man. Intimate communion between them was direct, immediate, and face-to-face. (Gen. 2:16,18; 3:8,19). There was no barrier such as that produced by sin, hence no mediator, no priesthood, no sacrifice, no prophecy, no prophet—nor any need of them. God and man walked and talked together, apparently without any feeling of condescension on the one hand, or presumption on the other. It was indeed a world perfect in every sense, this world of the first man.

The making of man was God's crowning act of earthly creation. It was His last act of the first week of the world. On previous days God had made the light, sky and sea, earth and the vegetable kingdom, the sun and moon to determine the seasons, fish and fowls,—as though working up gradually to a grand climax, for in the order of the creating He made the earlier creatures to serve the needs of the next and higher creatures. Now, on the sixth day, after the creation of the animal world, God, in the council of the Trinity, determined to make man, after His image and likeness (Gen. 1:26). Man's body therefore was formed from the dust of the earth, and into this God breathed the breath of life, "and man became a living soul" (Gen 2:7). Man is thus related to the animal world, of the earth, earthy; but at the same time related to the spiritual world because he too is a spiritual being, possessing a soul.

Three duties were laid upon the first man and through him upon all mankind, for in him at that moment all humanity existed in germ. The first was an obligation of practical historical necessity, the command to propagate the human race, "Be fruitful, and multiply . . ." (Gen. 1:28) —the authority to share with God in creative activity. This is a general duty resting upon all mankind as long as history lasts: later on in the scheme of redemption God regulated it by specific rules, exempting some, making it impossible, for a few, but requiring it of all others (Matt. 19:12). The second duty assigned to man was the task of culture and civilization: "Replenish the earth, and subdue it . . ." (Gen. 1:28). This includes all the phases of culture, from the humblest to the highest, from the simplest means of livel-

hood to the noblest development of the mind in learning and research, in music, art, and science. This too is applicable to each man according to his ability and capacity. The third duty was that of government and rule: "Have dominion . . ." (Gen. 1:28). By this man is seen to be naturally and inherently a social and political being.

These three primal obligations, propagation of the race, cultural development, and political organization, were laid upon man in his perfect estate by God his Creator, and as such were in no way abrogated by man's defection from his original righteousness. Had the world remained perfect there would still have been the need for the continuation of the race, for the cultivation of the arts and sciences, for governmental institutions. Since the Fall, these are still necessary and still obligatory, but are fraught with hardships and difficulties because of the distortion and corruption due to sinfulness. They are a part of God's natural law, a phase of common grace, belonging to the order of creation, not to that of redemption, and hence resting upon every man, whether regenerate or unregenerate, not in particular upon the regenerate alone.

In the pre-Fall world family and government were to be intimately related. In form, the family was to be monogamous, one man and one woman. Its stated purpose was threefold: first, to be the regularized and consecrated way of perpetuating humankind; second, to be the normal means of mutual assistance; and, third, to be the basic and fundamental unit of society (Gen. 2:18, 20). Government was therefore to be built upon families, clans, and tribes, the pyramidal structure culminating in Adam, the progenitor of all other human beings—a veritable patriarchal empire (Gen. 1:26, 28; 2:19). Supreme dominion of course belonged to God alone, but Adam was to be His vice-gerent, and from him authority would apparently be delegated to other appropriate heads of families under him. It was also to be integrally related to the stewardship of land and the animal world—that is, erected upon an agricultural sub-structure (Gen. 2:15, 19).

Concerning religion in this perfect world nothing specific is stated, but certain inferences are permissible. First, since communion with God was direct and unmediated, there was no need for sacrificial worship. Hence, a formal priesthood interceding with God for the people, and separated by consecration from the rest of mankind, was also unnecessary. And an order of prophets pleading with the people for God would likewise have been superfluous, because God could declare His will directly and personally. Second, if one may judge from the primitive practice existing between the Fall and the Abrahamic covenant, the ritual functions of religion were to be performed in the same patriarchial manner as the governmental activity, by the heads of families in their representative capacity (Gen. 8:20, Job 1:5).

The regulative principle of life in this World-Spring was a covenant. Thus in the very beginning of history one comes upon God's approved method of dealing with mankind, that is, by means of a covenant. This one had all the constituent elements of all succeeding major and minor covenants, namely, the parties, the condition, the sanctions, and the seal. There were two parties here: God Himself and Adam (cf. the Hebrew of Hos. 6:7). The latter, as the progenitor of all men, was the **natural** head of the human race. Moreover, God having appointed him to have jurisdiction and dominion over all creation, he was also the **official** representative of mankind in this solemn agreement. All mankind was therefore bound both naturally and officially by the terms of this covenant. The condition was perfect obedience. Hence, it has been logically described as the covenant of works as distinguished from the covenant of grace, because it was conditioned upon something that man could perform. The sanctions were twofold: everlasting life being promised for the keeping of the agreement; deprivation of everlasting life, or death, being threatened for its violation (Gen. 2:17, 3:24). The seal or sacrament of this covenant of works was the tree of life, "the sensible sign" . . . wherein . . . "the benefits of the . . . covenant are represented, sealed, and applied" to its adherents. Like all later sacraments, this tree of life too was a mystery. Was it the actual source of eternal life, or did it simply and merely represent it? The answer to both queries, of course, is a negative one. God alone, 'the life of all living," is the Fount of eternal life. The tree, however, was more than a symbol. As John Calvin said of the sacraments of the New Covenant, the sign and the reality signified may be distinguished but not disjoined. God Himself is not bound to His sacraments, but the human parties to the covenant are. The sacraments are the channels of God's covenanted mercies. So with the tree of life: access to it meant eternal life, while "excommunication" from it meant death (Gen. 3:22-24).

One further point deserves some attention, namely, the other tree, the tree of the knowledge of good and evil. What was the significance of this description of it? Obviously it was not intended to mean that the eating of the fruit of this tree would give man the knowledge of the difference between good and evil. This would suggest that man's original state was one simply of ignorant innocency. The Scriptural teaching is however that man was in a state of perfection, a state of holiness and righteousness, not merely innocence (Gen. 1:28). It would also imply that

man was unaware of the moral distinction between good and evil. But this cannot be so for perfection in holiness and righteousness means moral knowledge—man could at least know of evil as a possibility because he knew of good. Neither however does the designation of the tree mean that it would serve to indicate to God the direction man would choose to take. That would be tantamount to a denial of God's omniscient wisdom and His supernatural foreknowledge. God was not in need of such external proof because He already knew what was in the heart of man (I Chron. 28:9; Ps. 44:21; Jer. 17:10, Ac. 1:24). But the tree of the knowledge of good and evil meant that it would serve man himself as a test of his obedience or disobedience and would reveal to him the direction he would choose to take. It was moreover not some doubtful issue which might be either right or wrong: it was a simple plain case. The tree was clearly defined and placed prominently in the very middle of the garden (Gen. 3:3), so that man could have no doubts or hesitations concerning it. Furthermore no hardship was involved, for of this tree alone man could not eat—all the innumerable others were his for the taking.

II.

The perfect condition of the world as it was when it came from the hand of God could have gone on for ever. But it did not, because man fell from the lofty estate wherein he was created by violating the covenant, by sinning against God Almighty the Creator. And because of man's sin, evil has corrupted and distorted all the rest of creation. By means of the covenant God had endowed man with responsibility, but man failed in that. It is therefore necessary now to discuss the Fall, which apparently followed close upon the heels of creation.

The first indication of evil came when the serpent, more subtle than any other beast which God had made, began a conversation with the first woman (Gen. 3:1). The traditional interpretation is that this serpent was the embodiment of the Power of Darkness, the Devil himself (Rev. 20:2). Why evil should come lurking into the perfect world of Edenic Paradise is not answered in the Bible. But how it came to be is possibly explained in later accounts of a prehistoric Fall of the angels. Before the making of man and the rest of the material world, God had created an invisible spiritual world of wonderous angelic beings, and had arranged them in a hierarchy culminating in the leadership of a number of archangels (Job 38:6f.; Dan. 10:12, 21; 12:1). One of these celestial chieftains was Lucifer, an anointed cherub, beloved of God, and by Him created perfect in his ways, full of wisdom and beauty (Ezek. 28:12-17). For some unknown reason, this lofty being became filled with pride and vainglory, and presumed to transgress the limits which God had placed around the angelic world, dared to rebel, attempted to overthrow God and place himself upon the throne of the universe, saying: "I will exalt my throne above the stars of God . . . I will be like the Most High" (Isa. 14:13f.) . . . "I am a god, I sit in the seat of God . . ." (Ezek. 28:2). For such incredible arrogance, God, in the ensuing battle, overthrew Lucifer and cast him out of heaven (Rev. 12:7-9; cf. also Isa. 14:12; Luke 10:18; John 12:31). In an attempt at revenge the Evil One struck back at God by attacking the human creature who had entered into a covenant with the Almighty (I Pet. 5:8; cf. also Job. 1:6f.; 2:1-3). Hence the Devil's appearance in the form of a serpent in the Garden of Eden (cf. Ezek. 28:13).

The serpent was exceedingly clever in his method of temptation. He did not launch a frontal assault on the covenant or on the official participant in the covenant. Cautiously he proceeded to strike at Adam through his wife. He first asked a simple question, "Hath God said, Ye shall not eat of every tree in the garden?" (Gen. 3:1). Not a direct challenge to the law of God, but the insinuation of a subtle doubt, "Is it true that God hath said . . .?" But even in the question lurked the lie—he implied that God has forbidden access to all the trees in the garden. In this way he adroitly called the woman's attention to the forbidden tree. The first fault of the woman was even to enter into willing conversation with the Tempter: she chose to stay in the proximity of evil, and in this she encompassed her own downfall. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat it, neither shall ye touch it, lest ye die" (Gen. 3:2f.). In her answer one can see that the woman has already taken another step down "the easy descent to hell." She had stayed in the proximity of evil; now she entered into a discussion with the Evil One; finally, in the discussion itself she had conceded a point by not describing the tree for what it was, the tree of the knowledge of good and evil. While she was thus in a weakened position, the serpent hurriedly struck her down. For now he lied, "Ye shall not surely die" (Gen. 3:4), and planted in her mind an irrational jealousy of God and an overweening arrogant pride, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5). The same old temptation that had caused the Devil's own downfall was as appealing and as attractive to the human mind as it had been to the angelic—the stubborn refusal humbly to accept the limits

placed by God the Creator and the vast, proud desire to take the place of God.

The woman could still have fled from evil—it was not yet too late. But, no, instead of turning herself back she now looked upon the dread tree, and "the lust of the flesh, and the lust of the eyes, and the pride of life," which are of the world began to dominate her. (I John 2:16). As she gazed at the fruit of the forbidden tree, she saw that it "was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise" (Gen. 3:6). Her resistance gone, "she took of the fruit thereof, and did eat" (Gen. 3:6). The covenant, however, was still unviolated because the official representative of the human race, Adam, had not eaten. But not for long—no sooner had the woman eaten than she "gave also unto her husband with her; and he did eat" (Gen. 3:6). No questions, no refusal, no discussion—just the wilful act of disobedience. The covenant was violated; man had not kept his part in that solemn agreement; man had fallen.

Rapidly now followed the inevitable results of the Fall. The old intimate communion with God was gone. Man's sin had erected a barrier. In the presence of God man now felt a sense of guilt and shame. He now tried to hide from God, instead of hastening joyously to meet Him (Gen. 3:8). But more unfortunate still, man was also apparently not sorrowful or repentant for his sin. For when summoned to account by God, instead of manfully acknowledging his transgression, Adam began to make excuse, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12). Not only did he take refuge behind the woman and in a cowardly manner try to place the blame on her, but in a more insidious way he blasphemously tried to accuse God Himself, "The woman whom **Thou** gavest . . ." Adam refused to admit that the sin was within himself and that he was fully responsible—he tried vainly to localize the sin outside of himself and beyond his power to resist. He was thus further committing the moralistic sin of trying to justify himself. And the more he talked and acted the deeper he sank into the morass of sin. Nor was the case any better with the woman. She too tried to place blame elsewhere, "The serpent beguiled me . . ." (Gen. 3:13).

Nothing more was left, save for God to invoke the sanction of the covenant and pronounce the sentence. Obedience would have been rewarded with eternal life; the punishment for disobedience was death. It is interesting at this point to note the different meanings death had in the mind of God and in the mind of the Devil. God had said to man in the very day he ate of the tree of the knowledge of good and evil he would surely die. (Gen. 2:17). The Devil had flatly denied that (Gen. 3:4), for the Devil was thinking in a very literal manner of physical death, the actual dissolution of the body and its return to the dust. Not so good: the Almighty was thinking of death in the manner later referred to in Holy Scripture as separation from God, from the Source of life. (John 11:26; Rom. 7:9; Jas. 1:15; I John 2:17). A man might indeed be breathing and walking around, but nevertheless dead, because alienated from God. (Eph. 2:1; Col. 2:13; I Tim. 5:6). The dissolution of the body and all the ills anticipating that event—disease, sorrow, old age, decrepitude, senility—however fearful were but pale material reflections and results of that more awful spiritual death which man had now brought upon himself.

But this was only a part of the curse, albeit the greatest. The animal world was set at enmity with man and within itself (Gen. 3:15). The earth itself was cursed because of man's sin (Gen. 3:17). Thorns and thistles, hitherto unknown, began to grow, making more burdensome the cultivation of the soil (Gen. 3:18). The performance of one's proper duties, heretofore a delight, now became fraught with danger, pain, and hardship. Childbirth would mean an ordeal for woman, and her status in society would be lowered (Gen. 3:16). Man's task of feeding his family and providing for the economic needs of life would no longer be easy, but a fierce, brutal struggle for existence: only in toil and sweat could he henceforth wring a precarious livelihood from the earth (Gen. 3:17, 19).

And now came the climactic act of the curse. No longer was man to have access either to the sacrament of the covenant or to the reality of which it was the seal. Man was "excommunicated" from the tree of life and from the Fount of life (Gen. 3:22-24). He was banished from the Paradise of Eden, the scene both of his perfect life and also of his sin. And the garden and the tree were given over by God into the protecting care of angels, because man was no longer fit for that purpose (Gen. 3:24). It became a lost world, living only in the racial memory of man, to which in moments of rare enlightenment he would be for ever harking back, and which he himself, no matter how hard he tried, would be unable to regain.

The Fall and the ensuing curse, be it noted, did not in any way alter the obligation of man's original duties. There still remained the historical need for the propagation of the race; the cultural duty of civilization in the subjugation of the earth; and the political work of ruling and governmental organization. But the distortion of creation consequent upon sin made the performance of them

difficult, if not impossible, without Divine help and assistance.

III.

Man had violated the covenant with his Creator; the sanctions of the covenant had been invoked and the sentence duly executed. Man had "lost communion with God," was "under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever." Yet even amid the crash and roar of a world falling into ruins could be heard "the still, small voice" of God graciously promising relief. This was not indeed the full hope of restoration. That would come later, only after man had arrived at a mature knowledge of his own dark sinfulness and God's awful holiness. Generations and centuries, even millenia, would come and go before this hope would reach any clarity—and even more would pass away before the hope would become an historical reality. But even through these black clouds of sin, wrath, and curse, there peered a fant streak of bright blue sky, as though "at evening time it shall be light." (Zech. 14:7).

So now man, though ruined in the Fall, was not left entirely desolate. First, God continued to bestow upon him His common grace. This was to serve not as sufficient for redemption but as a restraint upon the destructive quality of sin, and to enable man in a certain negative way to hold human society together in some semblance of law and order, and also to preserve the institution of the family. It also prevented man from entirely losing his rational capacities. In other words, it was a God-given assistance to man who, though still obligated to perform his duties within the order of creation, would not have been able to do so without his help.

But more important than common grace was God's promise of additional grace, of an entirely new covenant, to be based this time not upon works or obedience of which man was no longer capable in a redemptive way, but upon God's own free, unmerited favor extended to mankind. This was implicit in the promise contained in Genesis 3:15, so often called the Protevangelium—and rightly so, because this was the first intimation of the Holy Gospel. It proclaimed the enmity between the old serpent, the Devil, and the seed of the woman. Already here was a faint foreshadowing of the Redeemer Who would be born of woman, in human nature. It is possible also that the stress upon the woman was to lay the groundwork for future prophecies which would make it clear that the Promised One would be Virgin-born, not fathered by man. This may also be construed as laying upon womankind now the responsibility for the character of civilization, especially the more genteel side of society—a truth which has been vindicated countless times in later history. For to womankind has been largely due the credit for the development of the niceties of culture and civilization, the manners and also the public morals. The reverse has also been unfortunately true, that the blame for a degenerate society has been rightly placed upon the head of its women-folk. As long as women preserve manners and morals, so do the men; but when the women have abandoned them, one can be sure that the men have long since lost them. This may appear to be a double standard, and as such objected to by ardent feminists, but that it is the truth, the natural and normal "way things are," cannot be seriously doubted.

In addition to the age-long enmity between the serpent and the seed of the woman, God also promised the ultimate victory to humankind, for to the serpent He said, ". . . it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The Devil would indeed seriously injure the woman's descendants. More particularly he would prove exceedingly effective in hampering the progress of the Promised One. But he would not gain the final triumph. That was to belong to the Seed of the woman. For while the serpent would trip and entangle the **feet** of his Enemy, the latter would crush and trample the **head** of the serpent. A wound in the foot, however painful and debilitating, is not as disastrous and death-dealing as a blow on the head. That was the promise of God, man's only hope as he now withdrew from his lost world of Eden. Whereas in his estate of holiness and righteousness man walked by sight and saw God face-to-face, he was henceforth doomed to walk by faith and hope (II Cor. 5:7; Rom. 8:24f.), relying upon a promise, and seeing God but darkly, only as a dim reflection in an imperfect mirror, until God Himself in His own time should deem it wise to alter that situation (I Cor. 13:12). But the promise was sure, it was the given Word of the covenant-keeping God, for it was not God, but man, who had violated the first solemn agreement.

A legitimate evangelical inference deserves some notice here. It is only a suggestion which is not elaborated but seems to be full of significance. It is in the verse, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). It may be that herein is implicit the doctrine of vicarious sacrifice, of the shedding of blood, and of atonement. When man first realized his guilt, he also realized his need for covering in the presence of God. So he and his wife made for themselves aprons from the leaves of the fig tree (Gen. 3:7). As sinful creatures they could no longer approach God without covering, which is precisely the meaning of the Biblical Hebrew word translated "atonement." This need man apparently realized of himself, but

God had to reveal to him that this could only be efficacious under two conditions. The first was that the atonement (covering) was possible only through the sacrificial destruction of life. Thus early it was necessary for man to learn the truth that "without shedding of blood there is no remission" (Heb. 9:22), that in some as yet unexplained way life was to be offered for life, that the one requiring reconciliation with God had to offer another life as a substitute for his own, as a ransom to avert the destroying holiness of the Eternal. The second condition of efficacious atonement was that man himself was not of himself able to furnish it—it had to be provided by God. All this would seem to be in the background of the statement that God rejected as insufficient the aprons of fig leaves, and Himself slaughtered certain animals to make coverings for Adam and Eve.

Conclusion

The summary of these three chapters is now completed, but if the student had only these three chapters he could still make some further deductions. He would assume that since God is good and has already given some basis for hope by the promise embedded within the curse, He would not permit this wretched state of affairs to continue for ever, but would in His own time restore creation to its pristine righteousness. Assured of this eventuality, the student could in a measure anticipate what would have to come about in order to accomplish that. First, man, having shown himself not to be fully aware of the seriousness of sin and the penalty (Gen. 3:12f.), would have to be subjected to a long period of training under the tutelage of God, through such a medium as vicarious sacrificial atonement, in order to bring him to this realization.

Next, he would know that the enmity between man and nature and within nature itself must be abolished. Once again it must become possible for the wolf to dwell with the lamb, for the leopard to lie down with the kid, for the calf, young lion, and fatling to live together in amity, for the cow and the bear to eat together in peace, and for human beings to be able to govern them without any fear of danger. (Isa. 11:6-8). Due order will have to be reestablished in the sphere of creation. Earth itself, cursed for man's sake, must be renewed (Rom. 8:19-23; Rev. 21:1), and must once more yield its increase willingly and plenteously, unhampered by weeds, drouth, blight, and insects (cf. Amos 9:13; Joel 2:21-26). A day must come when the members of the human race will be enabled to perform their duties freely without any hindrances or difficulties, namely, the task of dominion (e. g., I Cor. 6:2f.; Heb. 2:6-8; Rev. 22:5), the task of cultural development (Rev. 21:24, 26), and that of reproduction. Only later does one learn that the last duty will be unnecessary in the perfectly restored world (Mark 12:25). Pain, toil, suffering,—all the earthly reflections of death,—and death itself must be done away (Rev. 21:4). The formal curse must be rescinded (Rev. 22:3); communion with God must once more be made direct (Rev. 21:3, 22; 22:4); and, above all, access to the tree of life must once more be made available (Rev. 22:3), as the sacramental sign that now again all things are restored as they were in the beginning (Rev. 21:5).

Lastly, from a study of these first three chapters of the Bible, one may see dimly the vague shadow of a mighty Coming One, born of a woman, Who will crush the head of the serpent (Rev. 19:11-16), and be a nobler greater Adam (I Cor. 15:22, 45), a surer, safer Representative of man in a second and better covenant (Heb. 8:6f., 13) —the blessed covenant of grace.

The Sufficient Christ

Christ for sickness, Christ for health,
Christ for poverty, Christ for wealth,
Christ for joy, Christ for sorrow,
Christ today, and Christ tomorrow.
Christ my life, and Christ my light,
Christ for morning, noon and night;
Christ when all around gives way.
Christ my everlasting stay;
Christ my rest, and Christ my food,
Christ above my highest good;
Christ my well-beloved, my Friend.
Christ my pleasure without end;
Christ my saviour, Christ my Lord,
Christ my portion, Christ my God.
Christ my Shepherd, I His sheep,
Christ Himself my soul doth keep.
Christ my Leader, Christ my peace,
Christ hath brought my soul's release.
Christ my righteousness divine,
Christ for me, for He is mine.
Christ my wisdom, Christ my meat,
Christ restores my wand'ring feet.
Christ my Advocate and Priest,
Christ who ne'er forgets the least.
Christ my Teacher, Christ my guide,
Christ my rock, In Christ I hide.
Christ my ever living bread,
Christ His precious blood hath shed;
Christ the everlasting Word.
Christ my Master, Christ my Head,
Christ who for my sins hath bled—
Christ my glory, Christ my crown,
Christ the Plant of great renown.
Christ my Comforter on high,
Christ my hope draws ever nigh.

—Selected.

UNIONITIS

By Rev. Daniel Iverson*

Unionitis is a disease—not a cure. In every age of the church some idealists arise with plans for church unions that will cure all the ills of the church. When followed they generally increase the problems, not solve them.

Unionitis reveals itself in various forms from time to time. Whether it is some grandiose scheme of co-operation or of union, it is the same disease. Some of us may remember the "Interchurch World Movement." It was to bring the world to Christ in one generation. What we remember best about that effort is the costs, the heartaches, and the reproaches heaped upon the church of Christ. Some good must have been accomplished, but it is not now generally known.

Unionitis is again approaching epidemic form. One of the symptoms is the World Council of Churches. This effort or phase of union has made some progress in Europe among church leaders, but has not reflected itself to any great extent in the churches. There is no great spiritual awakening in Europe, and the rank and file of the people are still neglecting the house of God. This movement is also in America, but does not seem to be making any great headway.

The disease has further revealed itself in another form. There was a gathering of religious forces not so very long ago to which some dignitaries of the Greek Catholic Church were invited. The meeting was held under the auspices of the Federal Council of Churches. The Catholic priests led the devotions. They had the Protestant leaders who were there praying to Mary, the virgin mother of Jesus, and praying for the dead. This denied the theology of all Reformed Churches which teach us to worship God only and alone through the merits and in the name of our Lord and Saviour, Jesus Christ. What strange bedfellows co-operation and union can make!

Another peculiar evidence of the disease is found in the attempt to bring about a union between the Protestant Episcopal and the Northern Presbyterian Churches. Some Episcopalian bishops view it as ridiculous and some Northern Presbyterians cannot forget that the Episcopalians do not recognize the Presbyterian denomination as a church or their ministers as ministers because of their doctrine of Apostolic Succession. Do those, bitten by the Unionitis germ, believe that the Episcopalians will surrender this doctrine? They will not because Episcopal leaders are also trying to deal with the Romanists on the matter of union. On the other hand, can we believe that the rank and file of the Northern Presbyterian Church will surrender to this teaching which has no Scriptural foundation whatsoever? It seems as if we lose our sense of proportions when **Unionitis** becomes an obsession.

This disease is now infecting the Southern Presbyterian Church. While the idea of some kind of union "of something with something" will always come up as long as time will last, **Unionitis** has been given great impetus just now by the influence of the Federal Council of Churches. Many speakers in meetings held under its auspices have agitated union in season and out of season. This influence, no doubt, has given the proponents of union in our church some encouragement to "press on to the goal."

If by union we could increase the faith of the church, the loyalty of its ministers to the Bible as the very Word of God, the Confession of Faith and the Larger and Shorter Catechism as our interpretation of the Scriptures, to a separation of the church and ministry from the world and unto Christ, to a program of evangelism that would hold up the atonement of Jesus Christ as the only method by which man can be saved from his inherent sinful nature and his particular sins unto God, we believe the entire Southern Church would enthusiastically embrace the opportunity to unite in order to bring about this revival of religion. But union between the Northern and Southern Churches cannot take place because there is a feeling, and this feeling is not without foundation, that we would both within our bounds and in the union suffer the loss of much of the doctrinal soundness we wish to preserve.

Regardless of how we argue for and against union, in the mind of the Conservative Wing of our church, the matter of doctrine is involved, and is one of our chief concerns. While we know that the Confession of Faith has been adopted officially as the doctrinal basis for the union, nevertheless the question that disturbs so many, is, how can the Confession of Faith be accepted as a basis of union and yet be so often ignored and contradicted by many who advocate this union? This is particularly true in the Northern Church. Men who are impartially surveying the question of union believe this to be the main point of issue—this matter of doctrine.

In the January 9th issue of the "Christian Century," we find editorial comment on an article written by a Dr. B. I. Bell for the "Atlantic

Monthly." May we quote from the "Christian Century"? "Although tolerance is growing and co-operation is reaching out in widening circles, Bernard Iddings Bell believes that the possibility of organic church unity is more remote today than it has been in any recent period. The struggle is between historic Christianity and what may be called Neo-Christianity. Dr. Bell defines historic Christianity as a religion of redemption—divine redemption of man through faith from an otherwise inevitable inanity and frustration through sin. Neo-Christianity holds that man is by nature potentially good and that he will inevitably get better if only education is made more generally available and social environment improved. Jesus is a great moral teacher who portrays the good, the true and the beautiful. Historic Christianity holds that participation in salvation is made possible for men by God within His church—the mystical body of believers who are sealed to him by baptism, who are fed by grace—and are guided and made strong by God in the Holy Spirit. Neo-Christianity looks on the church as a voluntary association of people who wish to be like Jesus; the church is not essential to Christianity." The Christian Century then goes on to say, "While we do not subscribe to everything said by Dr. Bell in his article, we believe he has placed his finger on the central obstacle to Christian reunion."

The feeling that there are now two camps of theology in both the Northern and Southern Churches is undeniably true. The courts of our denominations seem to be divided into cliques—Liberals and Conservatives. This is evidenced particularly in the rivalry in filling pastorless churches. Reservations seem to underly the friendships of ministers. Spontaneous fellowship seems to have disappeared from our church courts. Actions of both sides are closely studied, and too frequently wrong motives are implied. Both sides seem to be marshalling their forces for a fight to the finish. This is being indicated now in articles found in our church papers.

Any attempt to force union on the church under such conditions would be disastrous. It would cause a split with all its attendant ills. Probably in proportion to membership the split would be regarded by some as relatively small, but small splits cannot be judged in the day they take place, but in the generations to follow. The history of the Reformation tells us this story over and over again. **The Reformation** had its beginning in a series of small splits.

The question of doctrine in the matter of union is further shown in the confusion of teaching in Theological Seminaries and in complicating the issue. The surrender of doctrine, in spite of creeds, is not uncommon among theological professors in certain denominational seminaries. One professor —not in our denomination—said not so long ago, "The idea of God is eternal; the ideas of God (such ideas as found in the Word of God) are temporal." What have students from such a Seminary to offer men and women lost in sin? The implications lead more to a philosophical view rather than to a real faith in a personal God. In more than one Seminary professors can now be found who doubt the existence of a personal God. We should not have professors with such views in any theological seminary of the church of Jesus Christ.

A confidence in doctrinal purity has to be re-established in the church before there can be a union that will be unifying. Such confidence cannot be re-established simply by actions of church courts. It will take years of dogmatic teaching of the reformed theology on the part of our seminaries. It will take years of faithful preaching of these doctrines. Our church leaders, both preachers and laymen, will have to re-adjust their standards of living to these doctrines. Some say it is too late. We have gone too far afield. Shall we hope they are mistaken?

To further illustrate this point concerning the question of doctrine, consider the remarkable growth of independent churches and the number of small new fundamental denominations starting up. The question of soundness in doctrine caused almost all of these independent churches and new denominations. The growth of these groups cannot be easily dismissed by us by simply saying that they are composed of undesirable divisive elements who left the church. This is the usual criticism we make of these fast growing groups. There are too many instances, especially in the North, where church officers, having asked for evangelical and conservative preachers to fill their pulpits, were sent men by their denominational committees or commissions who were not sound in the faith. Not only losing patience but losing faith in denominational representatives they have withdrawn and organized independent churches. We hold no brief for independents, but it would be well for the church to study "why the growth." The growth is so great in some sections of America that in another generation or two it may change the complexion of evangelical Christianity.

Practically all of this, this spiritual revolution, has grown out of the fact that there is Modernism in the church of Jesus Christ. Doctrinal purity has really become an issue in Protestant Christianity today, and it is of vital concern in matters pertaining to union.

Not only is the problem of doctrine before us in the matter of union, but the temper or nature

of believers has to be considered. The history of union shows that it does not bring unity. Man seems to be so constituted (even as a Christian) that he wants different denominations. Even as it is impossible to unite all families under one roof, so it seems impossible to unite the church under one roof, even when those of one branch are involved.

It also seems to be the will of God. Denominations could not have existed as long as they have if it had not been in the will of God. Protestantism would never have grown had it not been for our denominations. The good of our present civilization and whatever liberty we now have on earth—we can thank the freedom of Protestant Christianity as expressed by denominations for it all. It has produced a liberty of thought that we must continue to protect from regimentation in any and every field. The attempt to bring denominations together will not bring unity. It more often brings divisions of families and communities, heartaches, hatred and distress. It is a terrific cost to pay for something that will not justify itself in any court of God, and really has no basis or foundation in Scripture.

To unionize does not unite because it usually increases the number of denominations.

The United Church of Canada did not reduce the number of denominations in Canada. At least one new denomination was added—the United Church of Canada. The Presbyterian Church, which was supposed to have gone into the union, is now a great flourishing church. It is also purer in doctrine since its separation from the elements that joined the United Church.

The supposed absorption of the Cumberland Presbyterian Church by the Northern Presbyterian church did not absorb it. We still have the Cumberland Church. What the absorption did was to leave bitterness and division in many places. The Northern Church took property away from churches who tried to express their God given right to remain aloof from an alliance they did not believe in. The tragic evidences of that absorption can be found throughout the area of the old Cumberland Church. To take property away from congregations that have built their houses of worship to the glory of God, sometimes at great sacrifice, simply because they could not subscribe to what the majority wanted, whether right or wrong, is as wrong as taking a man's house away from him because he would not join a community in an enterprise they had united in. The Constitution of the Presbyterian Church, both Southern and Northern, as it now stands, gives the right to control of local church property to the General Assembly. When that Constitution was written by our fathers in the faith, it was for the protection of unity and not for the promotion of disunity. The conditions under which that Constitution was written were entirely different from the conditions of today. Where a congregation has built its own house of worship and has shown every loyalty to things as they are, that congregation should be given every legal and moral consideration. Should that congregation find itself out of accord to any change in the denomination, that congregation should not be forced by any church court to go into a union of denominations in order to retain its property.

Even though the Constitution and Confession of the new denomination proposed for the union of the Northern and Southern Church be the same Constitution and Confession now accepted by them as individual denominations, to all intents and purposes there is a point in the proceedings where both bodies are surrendering that which they held for that which will be adopted by the two denominations in the new organization. From a legal point of view there is a point in the proceedings where the Southern Presbyterian Church will have no Constitution in that it has surrendered it for another. That may not stand in a court of law, but technically it seems to be a fact. Therefore, no local church should feel necessarily bound to the order for union.

Our churches, when organized, joined the Southern Presbyterian Denomination by choice. When the Southern Presbyterian Church ceases to be a denomination, then the matter of choice should be once more given to the individual churches as to what they want to do in this matter of change in the status of the Southern Presbyterian Church. That opportunity should be given in the spirit of of Christ and for the sake of unity in heart and life.

Under the legal protection of the Constitution of the Presbyterian Church, many church buildings have been taken away from congregations by the Northern Presbyterian Church in recent years. We all admit that legally they have had that right. Morally, and from the standpoint of the spirit of Christ, we do not believe that they have had that right. We believe our fathers would have recognized that right at the time they wrote our Constitution, if that had been one of the problems of the day. There is a growing protest in the minds of laymen throughout America against such seizures of property by church courts from individual Protestant congregations. There is no lack of good faith, or an evidence of dishonesty on the part of any congregation that strives to protect that which was built for its own use from the pocketbooks of its members. It seems to be inherently right.

Another illustration that union does not bring unity was the union of Methodism. It did not unite Methodism. Compare the figures in the united church with the two bodies before union and note the loss of membership. Several Methodist congregations left the church as a body. One united with the Southern Presbyterian Church in Georgia. Large sections of Southern Methodism are not satisfied, but remain because they want to retain the property they love and so dearly paid for. They, however, do not respect the union. This bludgeon creates a visible union, but not unity. In addition to all this, we now have a new Southern Methodist Church. It is growing. It may grow very fast. So we see denominations multiply by union. They make us realize what may happen if a union of the Northern and Southern Presbyterian Churches is attempted.

What could solve this important problem for us? This is difficult to answer. May we simply, without elaboration at this time, suggest several points?

We may, first of all, admit that we now have two irreconcilable forces in the church. They cannot remain united. They will eventually drift apart. On as friendly a basis as possible, they should agree to disagree.

We may, in the second place, suggest that they agree to do whatever they can to separate in the spirit of peace and friendship and try very hard to live under the banner of such peace and friendship to the very best of their ability.

We may, in the third place, unite by division. We probably should have two great Presbyterian churches—the Conservative and the Liberal wings. Congregations from both the Northern and Southern Churches should be allowed to choose, without coercion, the section of Presbyterianism they wish to be identified with. Ministers should have the same right of choice. If the first two propositions as stated above should be agreed upon, the details of this plan could be satisfactorily worked out.

In conclusion, the writer is of the opinion that this question of union would have never been a serious consideration if we had scrapped the Comity Agreement with the Northern Church thirty-five or forty years ago. This agreement has been violated many times during this period, especially by the Northern Church. It has caused much ill feeling between the two bodies. The Southern Presbyterian Church should have become a national church fifty years ago. We would have been welcomed everywhere because of our conservatism and would have grown tremendously. The Northern Church would still be as large as it is now. It would not have suffered. We could still try it, and have "good success."

These suggestions may, just now, sound impractical. We believe, however, that the question of union will eventually resolve itself along these lines, either by peaceful co-operation in bringing it about, or by forcing the union of the two bodies upon the churches. But, irrespective of the worth of these suggestions, let us not fail to face realistically what is now involved in union. Let us stamp out the disease of Unionitis in its present form before it does irreparable damage to our church. We cannot see what we gain by union.

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Prayer Also Changes People

A young preacher had just settled in his first pastorate in Philadelphia, Pa., when he was visited one evening by one of the laymen in his church.

The man said bluntly to him: "You are not a strong preacher. In the usual order of things you will fail here, but a little group of us have agreed to gather every Sunday morning to pray for you."

The young man saw that group of people grow to more than one thousand praying weekly for their pastor.

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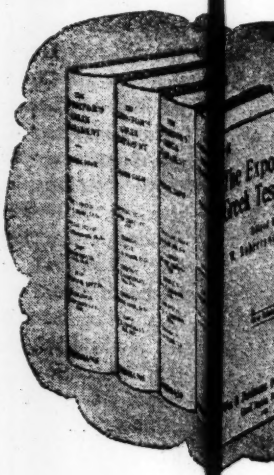

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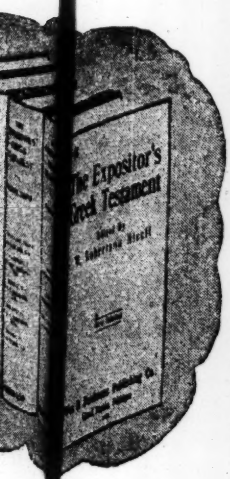

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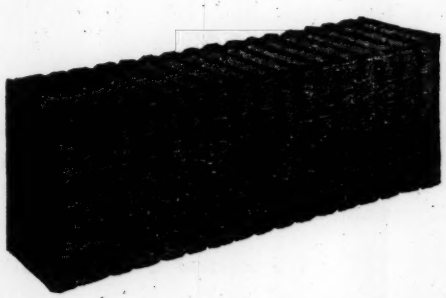

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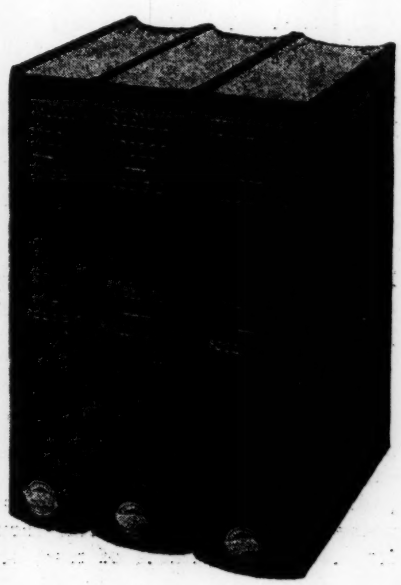

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WEAVERVILLE ... NORTH CAROLINA

Sabbath School Lessons

By Rev. J. Kenton Parker

LESSON FOR MARCH 24

A People Gains National Consciousness. Scripture: I Samuel 1-7. Devotional Reading Psalm 85.

In our devotional reading this question is asked, "Wilt thou not revive us again: that thy people may rejoice in thee?" We would like to call our lesson for today: "The Revival under Samuel." The account in Chapter 7 is the record of a genuine Revival. It was a military victory, and Israel was no doubt drawn together as a nation, and gained a degree of "National Consciousness," but it was first and foremost a heart-felt revival.

We come now to the last and the greatest of the Judges, Samuel. He was far more than a judge; he was a great religious Teacher, the founder of schools of the prophets, and a King-maker, too. His influence upon Jewish life was tremendous.

His birth and early training gave promise of a great man. "Asked of the Lord," and "loaned to the Lord" from his birth, he lived a long life of usefulness and power. He was known and revered from Dan to Beersheba.

His Birth

He was given in answer to earnest prayer. Hannah takes her place among the great mothers of the world. Her song of rejoicing in Chapter II is among the best known and most beautiful of the Bible. Sometimes bitter experiences in the home lead to a very rich experience of Divine Grace.

We get a very clear picture of the terrible conditions surrounding the worship of God as carried on at Shiloh. Eli was a good man, but weak, and his sons were typical "time-servers" and worse. It was a wonder that Samuel grew up to be such a splendid character subjected to the atmosphere and temptations of such a place. As is the case sometimes a man can train some other boy better than his own sons. At any rate Samuel seems to have come through entirely unspoiled. His mother's prayers no doubt followed him.

Eli is warned in the most solemn manner of the impending punishment which was coming upon his whole house.

His Call

The beautiful way in which the boy Samuel received his definite call is given to us in chapter 3. As is often the case the message we are told to deliver is one we would fain keep to ourselves. It was indeed a hard message for the boy to take to the man who had befriended him and been a father to him these many years.

Eli's submission to the divine chastisement is a token of his sincere piety, but his weakness is also very evident.

From this time forward all Israel knew that Samuel was established as a prophet of the Lord.

Defeat And National Disaster

In chapter 4-6 we are told the humiliating story of Israel's defeat at the hands of the Philistines. The ark of God, so presumptiously taken into the battle by Eli's sons, is captured by the enemy. Nothing so tragic had ever happened before. The death of Eli as he hears the sad news is pathetic indeed.

The strange wanderings and experiences of the ark while in the camp of the Philistines shows the power of God to care for His own. The ark is sent back after terrible plagues came upon the Philistines. It is finally taken to Kirjath-Jearim where it remained for twenty years.

The Revival Under Samuel

We now come to chapter 7 which we want to study more in detail for it describes a turning-point in their history.

"All the house of Israel lamented (sought) after the Lord." Here we have the starting point for a real revival. Until people begin to seek for God we cannot expect much change.

The first thing that made Israel seek the Lord was the distressing condition of their land. Ought not this same thing lead us in America to seek God today? True, victory has come, but our land is in distress and confusion. The problems of peace are taxing us more than the problems of war.

The second thing which led to their seeking God was the faithful teaching and preaching of Samuel. Are we preachers today faithful in this respect? Is there not too much "wishy-washy" teaching and preaching? We need some very plain messages for the people of America.

Steps In This Revival

"Put away the foreign gods." That was the message for Israel; that is the message for America, for we Americans are worshippers of "strange gods." We are putting everything first but God. Some worship Pleasure, some money, some Fashion, some the applause of men, some the whiskey

bottle, some better things, but our land is full of our Baals and Asteroths.

"Prepare your hearts unto the Lord." It takes time to "prepare" to meet God. We cannot expect Him to regard our "five minutes" a day when we have been spending all this time with false gods.

"Serve Him." Worship leads to whole-hearted service.

Results Of The Revival

The first was a deep felt need of prayer. "Intercede for us." When people begin to ask for prayer, revival is near, is already upon us. This is a result as well as a step leading to a revival.

The second was a deep sense of sin. "We have sinned against the Lord."

Then came Victory. The Lord fought for them. Then came Peace.

If we want real Peace here in our country, we must have a real Revival.

Would that we could gain such a "National Consciousness" in our land! A Consciousness of SIN and then of **Salvation** through our Lord! Are we ready to start at rock bottom where Samuel started?

LESSON FOR MARCH 31

A Nation Demands A King. Scripture: I Samuel 8-10. Devotional Reading: Psalm 145:8-21.

In Psalm 145:13 we have these words: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Earthly kingdoms rise and wane; only God's kingdom endures. We pray, "Thy kingdom come," and yet we think more about the changing kingdoms of earth than the kingdom of our Lord and Savior.

Up to this time Israel had been a Theocracy—Jehovah was their King. The Judges were not kings. Gideon definitely refused to be made king. Samuel, the last of the judges and the best, was a "king-maker," but had no desire to be a king. He came nearer being ruler over all Israel, under God, than any man since Joshua.

The Request Or Demand For A King

Samuel's sons did not follow their father's footsteps, but like Eli's were wicked. It is strange that these two good men should have failed so signally in the training of their children, especially since Samuel had seen the disaster which came upon the former priest. We cannot help but wonder what sort of mothers these children had.

This failure gave Israel the excuse for which they were no doubt looking. They had been turning their eyes towards the nations around them instead of upward to where their real King sat on His throne. "Like all the nations." How much is implied in those words! Does not the desire to copy the nations of the world lead to much of the backsliding and worldliness on the part of the people of God in all ages? God wanted His people to be "unlike," but they wanted to be "like" the other nations. The glory of Israel was in their Theocratic government.

The request was very displeasing to Samuel. We wonder if his conscience hurt him in regard to his own sons. We feel sure that it was a grief to him, but his conscience may have been clear. We hope it was.

"They have not rejected thee, but they have rejected me, that I should not reign over them." It was stepping **Down,** not **Up,** to go from Theocracy to monarchy. We often think we are improving our form of government when in reality we are going down. Is not this true of the shifting forms we see now in the world? We see a restless, sinful world trying to pull itself out of the mud and filth of political corruption by changing forms of government. We are trying all kinds of experiments—dictatorships, socialism, communism, pure democracy, and other mixtures, and our restlessness increases. Of course some forms are better than others, but good people can be happy under any form, and bad people will be miserable under any form. The only hope of this world is a return to Theocracy under the reign and rule of God's Anointed. This will take place in His own good time. The kingdoms of this world shall become the Kingdom of our Lord and of His Christ. Then we will have Peace, Righteousness, Prosperity.

The Demand Acceded To

God told Samuel to accede to their demand. He sometimes answers our prayers but sends leanness into our souls. He was to solemnly protest to them and shew them plainly what sort of king they would have and what he would do to them. They were to take this step with their eyes open. Their king would take their sons to be soldiers and servants, their daughters to be household slaves. He would take their fields and put heavy taxes upon them. How strange that men would deliberately choose slavery instead of the freedom they had enjoyed! But men are doing this every day, both in the political world, and in the service of Satan. We refuse to have this man rule over us and work ourselves to death for the devil. "What fools these mortals be"!

The First King—Saul

They wanted a king "like" the nations, and in many ways their new king was like all the fleshly kings of the nations. Physically, he was head and shoulders taller than his fellows. Most observers would say, "Every inch a king." Kings and rulers today are not usually chosen for their spiritual

endowments and qualifications, nor even for intellectual power. However, Saul did have some good traits of character. He was modest, unassuming, and generous-hearted. He was a typical "man of the world." Then God made him another man and gave him a new heart. This was evidently not conversion, as we know the term, but some special gift to fit him for the office.

He was first anointed in a quiet way by Samuel and later publicly acclaimed as king. "God save the king" was the cry of people, but there seemed no special enthusiasm on the part of the multitude; some indeed of the sons of Belial, rather made fun of their new ruler. A little band whose hearts God touched, stood by him.

Saul began his reign with every promise of good success. We, of course, know what a tragic failure he made of his great opportunity. It takes more than fleshly endowments to measure up to a real king. In selecting our men for office today, are we looking merely at the outside, or are we trying to find men who have real spiritual qualifications?

Some Lessons And Questions

"Like all the nations" is a trap and a snare. Why do so-called Christian nations like to copy heathen nations? Why, above all else, should the Church want to copy the world? God wants His people to be **Different;** why should we be copying the world? Has not this spirit, so often condemned by our Master, been the curse of the church in all ages? We parade before the world and make a show of our wealth and power before the eyes of the world. Why not try being that "peculiar people" that God wants for His own possession? We even want to have "high dignitaries" with high places of authority. The glitter of worldly pomp has ruined the church in many lands. We want no earthly king as so-called "Head of the church," or the vain display of ritual and ceremony. May the church get back to its simplicity and its separation from worldly ways and ideals.

Young People's Department

Edited By Rev. W. G. Foster

March 24: What Am I Cut Out For?

Introduction

Recently at one of our great engineering schools a group of executives from a large manufacturing plant went to the school to interview some senior students about the possibility of jobs as engineers after they graduated. They spent the morning interviewing prospects, and by noon they had the two men they wanted. There were still two students outside who had been waiting to be interviewed, and one of the members of the examining committee suggested that they just let these men go as they had the two students hired that they wanted. But one of the three was a sales manager, and he would not hear to it for he knew that it would create ill will for the company if these men were not heard after waiting all morning. So the others agreed to go through the formality of interviewing the last two after lunch.

The first boy to be interviewed after lunch had come to engineering school full of high hopes, but he was now at the very bottom of his section. They were permitting him to be interviewed just to be nice. When the boy entered the room he never gave them a chance to ask him a single question about engineering, but he pulled out a travel folder on the Hawaiian Islands and went to work and sold them a tourist trip to the islands. The sales manager hired him right off for the sales division of the company. That boy found out in engineering school that he was never cut out to be an engineer, but he knew that he could sell; therefore he seized this opportunity to sell himself to the man who could help.

Find out what you are cut out to do, develop that ability, and make your big opportunity to sell yourself to the man who can put you on the way to the top in your specialty.

SCRIPTURE LESSON

Perhaps our Scripture lesson in view of our introduction ought to be "Whatsoever your hand findeth to do, do with all thy might," but I am suggesting that you read one or two passages such as Ephesians 4:1-16 or Romans 12:1-21. In the passage from Ephesians we are told that the risen Christ has given us a capacity, a gift of the Spirit, and as we use that gift the church grows and goes forward. And in the Roman passage Paul emphasizes that every one of us has a gift from the Holy Spirit and we are responsible before God to exercise that gift in the church and in society as well, wherever we live and work. Since all work is sacred our daily work as well as our church work must be done in the power of the Spirit.

Suggestions

To find out what you are cut out for you can get from your school or public library Vocational Interest Blanks and Vocational Aptitude tests, but in our young people's society we are interested

primarily in the spiritual emphasis and ability that must underline all vocations. You might have the members of the group check themselves by the following table—answering the questions chiefly from the standpoint of Christian truth and idealism.

1. **My Attitudes.** (a) What do I like to do? (b) What ought I to do?

2. **My Capacities:** (a) What can I do? (b) What can I become able to do?

3. **My Opportunities.** (a) What is there to do? (b) What needs to be done?

As Christian young people we must answer these first in the light of the purpose of God to find whether God is calling us to the work of preaching, teaching, or healing in his name. If not, then we must find to what work He is calling us, a work that we can use to serve others and support those who are carrying forward the preaching, teaching, healing work of Christ.

March 31: Real Christians Are Good Job Risks.

Introduction

A big business executive who hired hundreds of men once picked up a hitch hiker on the road. In the conversation that followed the executive found that the young man was a graduate engineer who had been unable to land any job and in desperation he was willing to work at anything he could find. But the executive noted while they talked that the young man killed two cigarettes during the conversation, thus advertising the fact that he had money to burn, was a fire hazard, not as up-and-coming mentally as he would have been if he had not smoked, and would probably steal time away to catch a drag. This man did not land the job, he went his way complaining that there was nothing to do. He met his big chance and muffed it because of his habits.

An Army general in the war was used to being driven at break-neck speed by his jeep by various privates who were assigned to chauffer him, but one day he drew a darkey chauffer who went along very cautiously and slowly. The general asked the darkey why he did not make better time, and the darkey replied, "I am in this jeep too." Jobs are not given on the basis of what you want or deserve. The boss has something he wants, his money and welfare are in it too; therefore he will choose the man whose character and loyalty are the most dependable.

SCRIPTURE LESSON

First Corinthians 10:23-31 is a good Scripture lesson. In these verses Paul develops the idea that a Christian is one who is unselfishly interested in the welfare of others, willing to take out of his life anything that will offend another to stumble, and doing everything for the glory of the Lord Jesus. We do this as Christian that we might be pleasing to the Lord and that we might win others to Christ and salvation. But if we live this way we shall have the kind of characters that every one respects and that everyone knows to be dependable. The person with this kind of character can be trusted and used by the Lord in Christian service, and anybody can trust and use such a one on the job. If you seek always the good of others and the glory of the Lord you'll never blow a job because you are a poor risk to the boss.

Suggestions

The first question of our catechism is "What is the chief end of man?" And the answer comes back, "Man's chief end is to glorify God and enjoy Him forever." In this program you could study the Corinthian passage and the question from the catechism. Then you might introduce a discussion with the story of the hitch hiker above and let the group discuss the habits that would make them poor job risks and the habits that would make for success in any work—Christian service or secular service.

A Prayer For Labor

Since conditions in our country are as they are and we are thinking about our vocation, a prayer for the labor situation in our country might be appropriate some where in the month's programs. Formal prayers from a book are dangerous because we might begin to read prayers instead of praying, but they are helpful if we let them merely be suggestive. Here is a suggestive one from "Acts of Devotion."

O Lord, our God, who through Thy Son Jesus Christ hast consecrated labor to the welfare of mankind, prosper, we pray Thee, the industries of this land; bless all those who are engaged therein; shield them in their dangers and temptations, and grant that, receiving the due fruits of their labors, they may praise Thee by living according to Thy will; through Jesus Christ our Savior and Lord. Amen.

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Woman's Work

Edited By Mrs. R. T. Faucette

A CALL TO PRAYER
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THE WORLD DAY OF PRAYER

Friday, March 8, 1946

SEEK THE LORD WITH OTHERS FOR "The Things That Make For Our Peace"

Church Woman's Calendar
March 1946

March 3: Every Member Canvass. (Be prepared to make your response.)

March 8: World Day of Prayer.

March 24-31: Week of Spiritual Enrichment.

Circle Topic: "Say So" - Because the Church Must Win. (Bring the year to a close in your Circle Work.)

Auxiliary Topic: "Roots and Wings."

Annual Meeting: Closing the year, looking forward to the new church year.

Special duties for retiring as well as incoming Auxiliary Executive Board.

The Week Of Spiritual Enrichment

The suggestion of observing the closing week of the Church year as a time of special preparation for entering the New Church Year has met with a fine response until now the Week of Spiritual Enrichment is a valued part of our Church's program for women. There are those who look with eagerness to the Week expecting in it something that will help to set their minds on Christ, and tune their spirits to His and prepare them through a new experience of consecration to do more perfectly the will of God as they serve Him through His Church.

For the observance of this week, March 24-31, 1946, every woman is urged to keep her calendar free of such social engagements as would interfere with her full observance of the week in the following ways:

Daily Bible Reading, Meditation and Prayer. The "For Personal Use" leaflet is available to guide in this observance in the home, and it is hoped that it will find its way into the hands of every woman of the Church including Business Women and Home Circle members, before March 24. This leaflet which lifts up selected chapters from Isaiah, the book for study by the women of the Church in 1946-1947, is now available from the Committee on Woman's Work, Henry Grady Building, Atlanta 3, Ga., for postage, or for 10c per dozen, or 60c per one hundred.

Attendance upon all of the services of the church during this week—let it be a record attendance of women at the Sunday morning and evening worship services, at the mid-week service of the Church, at Sunday School, and at such other services as may be planned in the local church for this week.

Participation in the planned meetings of the Auxiliary for special observance of the week, whether it be the "Praise and Prayer Service" and Visitation Program, or the special Bible Study, or a Day Apart for Officers. Suggestions for the observance of "The Week of Spiritual Enrichment" have been sent to local presidents who with their Executive Boards will plan for this week among their women.

"If you are to get the fire of God's holiness and love and power burning in your heart, you must take more time in His fellowship," said that great spiritual giant, Andrew Murray. The Week of Spiritual Enrichment presents a special opportunity for this.

Houston Send-Off

By Margaret Sells*

When Nashville informed us that our New York sailing had been cancelled and that we were to sail instead from Houston, Tex., we were somewhat disappointed. In my ignorance, I did not even know that Houston was a port, but my humiliation was somewhat lessened when told that Houston has been a port for only a few years!

Someone has said that "man's disappointments are God's appointments," and such was the case for us, because our visit to Houston was so filled with "good things" that we would have been loath to leave had not China been calling.

On the train I met a young couple who were members of the Presbyterian Church, U. S. on

their way back to Houston, their home. They urged me to go by the First Presbyterian Church to meet the people there, and this I did on the first day of my visit in the city. The kindness and hospitality of these new friends was so spontaneous and heart-warming that we immediately felt right "at home."

Our time was short due to the unavoidably brief sailing notice, and we wonder how we could have attended to the last minute affairs without the assistance which was so graciously extended us. Two of the church members connected with the City National Bank, helped us with financial matters such as cashing cheques; one member engaged in the wholesale business, sold us our groceries; the Walter Healy Bible Class entertained us at their Christmas party and gave us lovely books; we were entertained by Dr. and Mrs. Charles King and the Rev. and Mrs. R. Matthew Lynn (the pastor and assistant pastor, with their wives) at a delightful luncheon . . . So much was done for us that it is difficult to enumerate it all; finally two Presbyterian ministers Mr. Lynn and Mr. Douglas drove us to the boat for the final "send-off!"

Suffice it to say that in spite of previous skepticism over widely heralded Texas "propaganda" we have all six become thoroughly "indoctrinated" Texas boosters! . . . Best of all, we carry with us to our adopted country another personal contact with one of our churches, and the knowledge that these "fellow workers with God" will be joining in prayer for the Gospel's spread in China, today's Land of Opportunity.

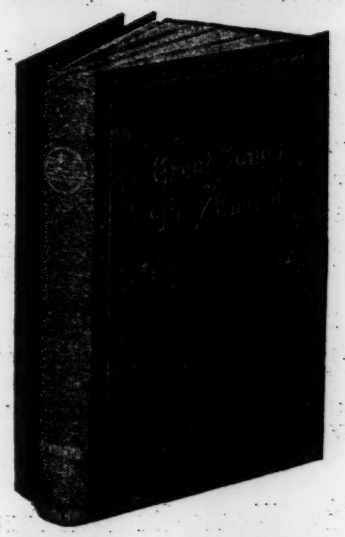
*The above was written by Miss Margaret Sells on the Steamship **Norma Lykes**, headed to Shanghai, China. She wrote it on Christmas Day, 1945.

Helping To Meet An Emergency

Many readers of this paper have learned of the disastrous fire at Montreat, N. C., late in December, at which time the Alba Hotel was destroyed. The girls attending the college were fortunately away on Christmas vacation, but there was a serious loss to them in clothing, room furnishings, and books. Dr. R. C. Anderson, President of the Montreat College, has informed the Committee on Woman's Work through a recent letter to the Secretary, Miss Janie W. McGaughey, that if women of the Church want to contribute something to the girls to help replace the things lost in that fire, such gifts will be greatly appreciated. You, who read this notice, may have a daughter at college now—you know what her needs are. Others have had daughters in college and remember that the needs are varied. Many have had that experience, and will recall college days, and the things that make college rooms attractive and livable.

Clothing, room furnishings, money for books, etc. will be acceptable. Anyone desiring further information may secure it by writing to Dr. R. C. Anderson, Montreat, N. C. This is an emergency situation in the "household of faith," that calls for a generous response by those who can do so. Gifts may be sent to Dr. R. C. Anderson, Montreat, N. C., unless there is some student at the college to whom you want to send gifts direct.

FOR EASTER



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Young Readers' Page

CONGOLAND

By Dr. M. K. Poole*

It is early morning in Congo Belge, Africa, and we are packing our baggage and piling it in the old 1928 Chevrolet. As we are going to travel through the forest over a road that is little more than a trail as we proceed northward, we have an axe and a native boy with us to help clear away trees which might be in the path. The forest gradually becomes thicker and the trees higher and the country becomes more primitive in appearance as we travel. After proceeding seventy miles, the road ends and we leave the car in the care of one of our native evangelists at Lodi, a wood post on the Sankuru river. The next step is to find two large canoes with boatmen to take us up the river. After much argument we proceed. Hippos may be seen from time to time and crocodiles splash into the water at nearly every turn of the river. It would not be well to swim here or to fall in. The tsetse flies that cause sleeping sickness are swarming over us and we hope that they are not infected. Finally, after many hours, we reach another wood post and disembark. It is in this section that the natives formerly shot at paddle-wheel boats with arrows. The time is now eleven o'clock at night. There is no one to meet us but soon we hear a chant and two hammocks appear carried by hammock men from the Pnial mission 15 miles inland. We follow forest trails for several hours in the dark and the weird chant of the hammock men furnishes a romantic setting. One thinks of the pioneer missionaries as they traveled like this over long distances and realizes the hardships that they suffered in order to open up the country for the preaching of the Gospel. This region we are now traveling in is one of the few remaining almost unexplored sections remaining in Africa. The Basongo-Mena people who chisel their teeth and who do not care for white people or outsiders inhabit the region. They are said by Rev. Bartz, who has lived on their border for years, and who is with me on this trip, to still partake of human flesh at times. One notices that each man carries bow and arrows and many carry spears. Finally, we reach the mission compound with the mud houses and grass roofs. A missionary child is sick with malaria and suffering with convulsions. An injection of quinine is quickly given and the fever drops from 104.

After several days on the mission outpost, we are ready to put in north into the interior—right into the great equatorial forest. The hammock men are ready and we start out—one hammock and one bicycle. As we travel, the trees that we see are larger and larger. Some appear to be as large as the redwoods. At noon, it is too dark in the dense jungle to obtain pictures. There are deep ravines to cross and steep banks to crawl up with the help of vines. Elephant signs are frequent. Occasionally, a native is sighted along the trail but quickly disappears in fear. After many tiresome hours, we pause at a small camp and open cots. The hammock men relax and begin shooting at a banana tree with the bow and arrows. The arrows all hit the tree in a small area at 30 feet or more. As we prepare to camp for the night, a runner passes down the trail and shouts a message without stopping: "The big chief's wife is dead." The hammock men come alive. They must go at once to the chief's village. We can go with them if we like—if not, they will just leave us where we are. We choose to go rather than be stranded with our baggage along the trail in this forest. After several more hours and after another river is crossed, the Lukenie, we reach Busangu, the village of the big chief. This time, we lose no time in setting up camp. It is nearly dusk and soon we see various natives appearing from all directions. All are coming to the madila or funeral. Many appear drunk or doped. They have various ornaments on. As night comes on, a "blood-curdling" screaming chant begins and we notice that hundreds are dancing in a great circle about the hut which holds the body of the chief's wife. The circle is about 200 feet away. We sleep little during the night as the wild screams continue—heathenism in the raw—an attempt to drive away the evil spirits which caused the death of the woman. Such is the manner of life among those who know not Christ Who alone can give peace to the human heart. What a contrast when the loved one of a Christian native dies. How these people need Christ. Finally, daylight comes and we leave very early on the next stage of our journey, a 30-mile trip along the north bank of the Lukenie. After a few miles, the natives put the hammock down and indicate that they won't carry anymore. They speak a strange language. I walk along the trail as if it doesn't matter but am not out of sight before they come running and indicate that they want to carry again. Now, all eight men decide they want to carry the hammock at the same time and a free-for-all results. In the afternoon, the state post, Bolonga, is reached and we are out of the deep forest. Here the plains begin. That night we are entertained by a state official who has lived at this post 17 years. He states that he has given up these people as hopeless but thinks that a missionary doctor might be able to gain an open-

ing with the people. This has happened time and again in the past. The medical work has served as an opening wedge for the preaching of the Gospel. Confidence of the people is gained and they are willing to listen to the words of the missionary and to hear of the Saviour who died on the Cross for them and shed His Blood for them—a Living Saviour—a God of Love. This territory to the North of our mission still remains untouched to the present time. Still no one is there to tell them of Christ. The need is great.

The following morning, we start our southward journey and after crossing the Lukenie again, we are soon out on a great plain. The country is rolling and the altitude seems high. That night, we camp at Yasa. At dusk, the people are observed as they sit around their camp fires. A blacksmith is making some arrows with his crude tools. A "dentist" has just finished chiseling the front teeth of a young man who must submit to this tribal custom. The people are filthy and look with suspicion on the white person—not without reason. They need Christ. It is very cold here and the country appears healthful. After a night of sleep, we again depart and soon split. My companion cuts across country toward his mission station and I proceed south toward the river post of Lodi—40 miles cross country by hammock. It is very tiresome. An airplane would be practical in this country. The river Sankuru is reached about dusk and the crossing is wide. The natives at first all refuse to cross because they fear the Bukuba. Finally, the volunteers come forward and we proceed. The old Chevrolet looks fine. As we start down the winding road—my native boy, Kueta, and I—we feel that we have been living in an age of the past. It hardly seems possible that such primitive conditions can exist so near our own mission. What a need exists for preaching the Gospel to these people and to the many thousands of others on our own mission. What a need for medical work. The fields are white for the harvest. Who will answer the need? Who will obey the last command of our Saviour to go and preach the Gospel? Will you?

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*Medical Missionary to the Belgian Congo and now on furlough. Address Bay City, Tex.

BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "C":

(1) A murderer; (2) An island; (3) A mountain; (4) A vehicle; (5) A wedding-site; (6) A grain; (7) A tree; (8) Army officer; (9) A garment; (10) Fuel; (11) Name of a disciple; (12) Food; (13) An animal; (14) A light; (15) Saviour; (16) Place of death; (17) A king; (18) Musical instrument; (19) Heavenly beings; (20) A bird.

Answers: (1) Cain; (2) Cyprus; (3) Carmel; (4) Chariot; (5) Cana; (6) Corn; (7) Cedar; (8) Corenlius; (9) Cloak; (10) Coals; (11) Cephias; (12) Cakes; (13) Cow; (14) Candle; (15) Christ; (16) Cross; (17) Cyrus; (18) Cornet; (19) Cherubim; (20) Cock.

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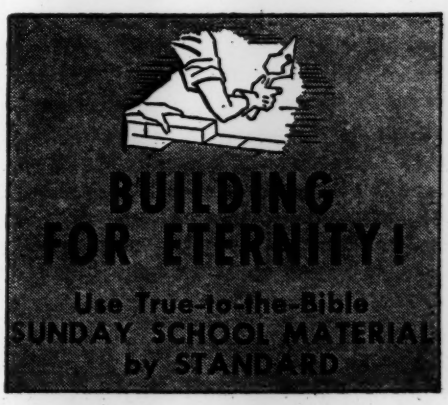

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General Church News

Dr. R. D. Bedinger Accepts Call As Superintendent Of Home Missions Of Central Mississippi Presbytery

Dr. John W. Young, Chairman, Home Mission Committee, Central Mississippi Presbytery announces that Dr. R. D. Bedinger has accepted the position of Superintendent of Home Missions in the Presbytery.

Dr. Bedinger is well qualified for this important position. From 1911 to 1929 he served as a missionary to Africa and upon his return, did effective work for the Committee of Foreign Missions in this country for about a year. In 1930 The Fondren Presbyterian Church, Jackson, Mississippi called him to become pastor of that congregation. For four years Dr. Bedinger ministered to the new organization most effectively and did much to establish it as one of the strong churches of the Synod of Mississippi. During the same time he served as a member of the faculty of Belhaven College.

In the year 1934 the Presbytery of Asheville, N. C. called Dr. Bedinger to become Superintendent of Home Missions and Treasurer. In that field of labor he did some of the best work of his ministry. Many of the Home Mission churches became self-supporting and the work made progress in other departments of the program of the Church.

Dr. Bedinger remained in this work until two years ago when he was called to be Director of the Negro Work in the General Assembly. During this time many improvements have been made in this branch of the Church's responsibility and many of the negro churches have taken on new life.

The new Superintendent is not a stranger to the people of Mississippi nor to the citizens of Jackson, where he and his family will make their home. The Home Mission Committee and the Presbytery of Central Mississippi feel that they are fortunate in securing Dr. Bedinger for this most vital work of the Church.

Tuscaloosa Presbytery

Tuscaloosa Presbytery met in winter stated meeting in the Tuscaloosa (Ala.) First Church on January 22. The devotional was conducted by the Moderator, Ruling Elder E. O. Graham. There were present ten ministers and eighteen elders. There were two visiting ministers: Dr. Joseph Dunglinson of the Presbytery of Roanoke who is supplying the Aliceville Church; and Dr. Geo. T. McKee of our Congo Mission who brought a message concerning our African work. The following were elected commissioners to the Assembly in May: Rev. E. H. Carleton, alternate Rev. W. G. Greenlees; Rev. Preston Stevenson, alternate Rev. C. L. Stayton; Elders—K. M. Harper; alternate, R. C. Heacock; Dr. W. W. Duncan; alternate, H. G. Cobb. The evangelical churches represented among the students at the University have secured a grant of land for a student center. Committee appointments were as follows: On Religious Education, Rev. J. M. Partridge; for Country Church and Sunday School Work, E. H. Carleton; for Adult Work, David Lee; on Presbytery's Home Missions, J. D. Steele.

The spring meeting of Presbytery will be in the Valley Creek Church on April 16. We will regret to lose Dr. Warner L. Hall from the Presbytery, since his call to the Second Church of Charlotte.

—R. E. Fulton, Stated Clerk.

Meridian Presbytery

The One Hundred First Stated Meeting of Meridian Presbytery was held in the First Church, Meridian, Miss., Jan. 15, 1946. Present: fifteen Ministers and fourteen Ruling Elders. By request of Ruling Elder, A. L. Worrell, retiring Moderator, the opening sermon was preached by Rev. E. McK. Weaver. Mr. Weaver was elected Moderator.

Rev. R. M. Lemly was dismissed to the Presbytery of Missouri. Rev. J. S. Davis was received from the Presbytery of Macon. Mr. Edward A. Jussely, a member of the First Church, Hattiesburg, was received as a Candidate for the Ministry. The examination of Candidate Olin M. Whitener was had with a view to licensure. The docket of Presbytery was not completed. Presbytery adjourned to meet in the First Church, Laurel, Jan. 29.

This meeting was held and the examination of Mr. Whitener was completed. A commission was appointed to ordain him and install him as pastor of the Leakesville and Vernal Churches on Feb. 3. Commissioners to the General Assembly were elected as follows: Ministers; J. B. Green and W. H. McIntosh; Ruling Elders; T. C. Hannah and F. M. Turner.

The next meeting of Presbytery will be the regular Adjourned Session on April 15, at 10 a.m., in the First Church, Laurel.

—L. A. Beckman, Jr., Stated Clerk.

The Student Loan Fund

A number of men and women who appreciate the real value of the Student Loan Fund of our Church continue to send gifts to establish new scholarships in the Fund. During the thirty-five years of its existence, the Student Loan Fund has aided 2,769 young people who have gone forth to make good citizens and Christian workers in many parts of the world. Had it not been for the aid received from this Fund, many of these would have been denied a college education to equip them for useful service. With this help for one or more years they have been able to secure a good education in one of our Church-related colleges.

During the period of the war while so many of our young people have been in the armed forces of our country, who might otherwise have been in college, the Student Loan Fund has not been in full use. Now with a larger number of young people available for college, the Executive Committee of Christian Education and Ministerial Relief is glad to announce that the fund is prepared to make loans to those who are qualified and need this help. Pastors, parents and young people's leaders will do well to give accurate information to Presbyterian college students who need to borrow from this Fund. Full information can be obtained by addressing Rev. Wade H. Boggs, Executive Secretary, 410 Urban Building, Louisville 2, Ky.

Our supply of the February, 1943, and the July, 1944, issues of The Southern Presbyterian Journal is completely exhausted. We have recently had requests from libraries for full sets and need these issues. Any one sending these in will have their subscription advanced three months for each copy sent in. We will appreciate your help in this matter.

Carrying God's Word to foreign lands is the great privilege of those who include a bequest to Foreign Missions in their will, as more and more of our church members are doing. If you wish to make such a gift to Foreign Missions, your lawyer will show you the proper way. We suggest the following form of bequest:

I give, devise and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States, a corporation organized under the Laws of the State of Tennessee, with offices at Nashville, Tenn.,

the sum of_____
(or the following property, to-wit:

_____)

We will be glad to give you any information you desire in connection with a bequest to Foreign Missions. Address:

CURRY B. HEARN
Treasurer

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS PRESBYTERIAN CHURCH IN THE UNITED STATES

NASHVILLE. TENNESSEE

OBITUARY

Mrs. Mae Marchant Kreps

Whereas, God in His Divine Providence called home, on January 24, 1946, our beloved co-worker, Mrs. Mae Marchant Kreps, a native and resident of Lexington County,

Whereas, we the members of the Auxiliary of Western Columbia Presbyterian Church wish to pay our tribute of love and respect to the memory of her noble chaarcter and devotion to Christ in church, family, and community,

With heartfelt sorrow and consciousness of our loss of her sincere friendliness, wise, efficient, spiritual help, and true loyalty, we bow in humble submission to God's Will.

Our Auxiliary has lost a valued member; we shall ever hold in affectionate remembrance our association and fellowship with her.

We extend to her family our sincere sympathy, commending them to the God of All Comfort.

We resolve that a copy of these resolutions be sent to the family, that a copy be kept in the record of our Auxiliary, and that a copy be sent to The Southern Presbyterian Journal.

Mrs. C. J. Craig and Mrs. J. C. Blackburn, Committee.

Wings For The Soul

"Ten Reasons For A Family Altar"

It will sweeten home life and enrich home relationship as nothing else can do.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store and factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will reinforce the influence and work of the church, and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy and blessing.

—Source Unknown.

BOOK REVIEWS

THE NEW EDUCATION AND RELIGION

J. Paul Williams. Associated Press, New York, N. Y. Price, $2.50.

The most serious obligation facing the nation's leaders is the achievement of a faith adequate to matintain and enhance a free democratic society. Such a faith is essentially religious in character. To achieve this faith men need an adequate education in religion. Thus, concludes Mount Holyoke's Associate Professor of Religion, J. Paul Williams, the status of religious education is of extreme importance for the future of American society.

The New Education and Religion opens with an extended argument to establish that importance. In what follows, the author presents a brief history of traditional religious education. Sectarianism, he charges, is the cause of American secularistic education. Then the present status of traditional religious education is outlined. A stimulating chapter follows in which some of the essentials of effective method in teaching religion are discussed. Dr. Williams concludes with an examination of the possible solutions of the problem of providing an effective religious education.

Readers of this volume will note the author's definition of religion: "When I use the word **religion** I mean to include all those social patterns —ways of believing and behaving—by which men attempt to relate themselves to what they believe to be the totality of things, those faiths—and what one does about them—which are fundamental to thinking and living. One's religion is his relation to whatever he believes to be the vital, supreme reality in the universe." Dr. Williams holds no brief for Christianity; he knows nothing of its absolute character. That is why he is ready to suggest that the solution to America's problem in religious education is to enter the public schools, and there to teach to all "the facts of the religions," and to teach "democracy as a religion."

America, it is true, needs religious education. But the religion it needs is the absolute Christianity of the Bible. It needs that religion not to maintain and enhance a free democratic society but to

glorify the living and true God. The end of religion is not the happiness of man.

—Adrian De Young.

PIANO TRANSCRIPTIONS OF GOSPEL SONGS

Frederick Hayashi. Moody Press, 153 Institute Place, Chicago, Ill. Price 50 cents.

These piano transcriptions of twelve old hymns and gospel songs are most pleasing and attractive. They are suitable for Preludes and Offertories for church services and will appeal to young students and adults as well.

Teachers will be pleased to give these hymn arrangements to pupils, for they have teaching merit. One very fine feature is the fingering placed over the notes.

These transcriptions are the work of Mr. Frederick Hayashi, who studied organ, theory and piano at the New England Conservatory. Later he enrolled at the Moody Bible Institute, graduating there in 1945. Mr. Hayashi is an accomplished pianist. —Mrs. Nelson Smith.

WHOSOEVER WILL

By Prof. Herman Hoeksema. Published by Wm. B. Eerdman Publishing Company, Grand Rapids, Mich. Price, $1.50.

The intention of the author is to set forth the inseparable connection between the certainty that "Whosoever will may come" and the truth of God's sovereign grace. The author strongly maintains that the former is based on and ruling the latter. He stresses the fact that many have placed an over-emphasis on the will of man, and underestimated the fact that the will to come is only an indication that the will of God has been drawing us and working in us to cause us to want to come to Him. He expresses the thought in these words, "God's merciful and gracious will of salvation is ever first, mighty, irresistible, efficacious, operating upon the will of the sinner in such a way that he desires and longs and determines to come."

Arminians will undoubtedly disagree with the viewpoint of this book, but they will find it very difficult to successfully answer the author's arguments. Each message in this book is buttressed by sound logic coupled with the Scripture. It is refreshing to observe the author's faith in the efficacy of gospel preaching. He states, "For the preaching of the Word is the divinely instituted means through which it pleases God in Christ to draw sinners unto Him. To be drawn unto Christ sinners must hear His voice, His own Word to them personally. They must hear Him. Nothing less will do unto salvation." Speaking of the minister's part, he adds, "A preacher as far as the contents of his message is concerned is bound to his mandate as contained in the Holy Scripture. A preacher has no message of his own to deliver. He is an ambassador of Christ and as an ambassador he must deliver the message to which he is charged by Him that sent Him. One who occupies the place of the preacher and pretends to be a minister of the Word but who disregards this mandate and delivers his own philosophy on various topics pertaining to this world is a false prophet."

All who enjoy good Reformed preaching will be richly repaid by investing in this volume of expository sermons. —John R. Richardson.

EXPLORING THE OLD TESTAMENT

By Rachel Henderlite. John Knox Press, Richmond, Va. Price, 75c.

We have in this manual a dynamic way of presenting the Old Testament to high school students. Miss Henderlite has displayed a rare gift of understanding the needs of students and meeting those needs by speaking to them in their own language. The idea of "exploring" is of universal appeal to adolescents. With this in mind, by means of carefully planned, and yet challenging material, the author endeavors to lead the students into an "exciting experience of discovering God." The lessons deal with definite religious problems, with each one setting forth a guide to everyday living. In addition there are many helpful suggestions for projects and special studies to inspire the imagination and exercise the creative ability of the student. Unique in its approach, this manual is also practical, for not only does it afford the student a chance to use his own initiative, but at the same time it provides him with excellent guidance.

Teachers will welcome this fresh and appealing method of introducing old truths in a new way, and students cannot fail to respond to the challenge in this splendid "tour of exploration." With all the charm and appeal that has characterized her teaching, Miss Henderlite has aptly succeeded in producing a work that mirrors her own inspiring personality. —Janella Williams.

A GARLAND OF GLADNESS

Alexander Maclaren. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, $1.50.

Alexander Maclaren has been designated "a preacher's preacher." No preacher in the English speaking world has appropriated to a greater de-

gree the homoletical freshness and suggestiveness of the Scripture than Maclaren of Manchester. He considered the Bible to be the fountain of homoletical streams and in his experience found the streams running to the full. He once defined a sermon as "an exact exposition of the text." He followed this definition so closely that it was said that if one went to see what Maclaren said on a certain text, he would either have to take Maclaren's outline or get another text. This is true with the discourses reproduced in this volume from Maclaren's messages on the beatitudes. These devotional messages portray in the choicest of language the new life Christ came to give us. As we reviewed these expositions we were reminded of a statement made by Dr. Nicoll in regard to Maclaren. He wrote, "Perhaps no preacher ever plowed so straight and sharp a furrow across the field of life. Never looking aside, never turning back, maintaining his power and his freshness through all the long years that stretched between his earliest beginning and his last day."

Eerdmans is to be complimented for making this volume available for modern readers of all Christian denominations. We would recommend this fine series of messages to both minister and laymen. Shut-ins should be helped by the devotional materials found here in such grand style.

—John R. Richardson.

THE QUEST

Ludwig Bower, Concordia Publishing House, St. Louis 18, Mo. Price, $2.50.

With brilliant imagination the author of "The Quest" gives the reader a never-to-be-forgotten story of three shepherds who met the angel on the hillside, witnessed the heavenly host and later visited the holy Child in Bethlehem.

"Praising and glorifying God for all the things that they had seen and heard, as it was told unto them," each shepherd returns to his respective home and duties. Hope, joy and peace fill their lives for a brief period for they have seen the Redeemer of Israel. Not for long though, for Herod the King is on the throne and their Redeemer is still a mere Babe. To shield the Promised One from the wicked one, each shepherd must pay a living sacrifice in unquestionable loyalty to their newborn King.

The atrocities, hatreds, persecutions and dissapations of Herod and his cohorts in contrast to the loyalty, love, deep friendship, and romance which exists between the Jewish shepherds and their Roman friends grip the mind and heart as the author continues his dramatic narrative.

He dedicates his book "To the love of Christ my Saviour by a sinner saved by grace." This is a sincere dedication for the author beautifully and reverently pictures our Lord performing the miracles of raising Lazarus from the dead, giving sight back to the blind shepherd, David, and healing the body of his son. By a series of incidents, both Jew and Gentile are blessed and bound together in Christian love and loyalty by the tie that binds those who believe in Him even Christ Himself. The final message is given by Peter the Apostle to his friends in parting and thus to the reader: "Be ye faithful and worthy of the vocation wherein ye are called that ye testify for the Lord Jesus who hath wrought such wonderful things in you." Thus his story is brought to a glorious and challenging climax.

—Mrs. John R. Richardson.

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WE MOVE INTO AFRICA

Henry Nau. Concordia Publishing House, St. Louis, Mo. Price, $2.00.

This is no ordinary book on missions. The author is not trying to sell anything. There is nothing of the sensational, the hyper-spiritual, the semi-hysterical that tend to put much missionary writing beyond the grasp of the average reader. Dr. Nau simply tells his story. The story of how the Evangelical Lutheran Synod, the church of the Lutheran Hour, established a genuine Christian church and school in the bush country of Nigeria. And the story is told with such ease and naturalness, with such unaffected Christian manliness, that the reader is charmed and inspired, whether he be Lutheran or non-Lutheran, and his general interest in missions and in missionaries is enlivened. Yet there is much more to the book than pure narrative. There is serious and scholarly discussion of complex, on-the-field, missionary problems. There are shrewd observations on some ticklish issues in modern missionary practice and policy. And the author offers graciously some highly interesting material on Africa, its history, its climate, its natives, its customs, and its civilization. The book has sure-fire appeal for anyone, but to a person who has come to the opinion that missionary work is cut and dried, that it is a matter of fact routine of the church, we urgently suggest that he have a look at the situation with Dr. Nau. Dr. Nau is president of Immanuel Lutheran College, Greensboro, N. C., and is president of the Society for the Promotion of Mohammedan Missions, a society within the Evangelical Lutheran Synod. —William D. Gray.

The New Pledge Card Of Stewardship

By Rev. C. G. Gunn, D.D.*

Dr. J. G. Patton is offering to our churches a new pledge card to be used at the time of the Every Member Canvass. The card is so comprehensive and so completely meets the need of our churches that we wish to speak a good word for it.

The original idea of this card so far as we know came from the First Church of Durham, N. C. Just at the time our own church was looking for something like this, along came this card, which we immediately adapted to our needs.

The effect of it was wonderful. We followed the idea presented by Dr. Patton and had the communion table set so far as the cloth was concerned, giving our people an opportunity to come forward following the morning message and lay upon the table, with its white cloth, the symbols of their own personal lives given in dedication to Him who gave us the symbols of His broken body and shed blood.

We shall never forget that moment when we gave the dedication invitation and a Presbyterian Congregation, unaccustomed to demonstrations of any kind, arose as a body and came forward. Purposely, we did not study faces as the people came down the aisle. We have found that individuals become very conscious of themselves when they are making a surrender of life and substance. It is better to let the transaction be purely between themselves and God. But we do remember the sight of their feet as down the aisle they marched. It seemed to us that it was the coming of a great multitude "which no man could number" and our heart still feels the joy of that moment.

The absolutely new feature of this card is the side, "Mobilizing our Personal Resources." This gives an opportunity for all those who wish to record their willingness to serve in fourteen different ways. While we have never used the information thus given, because we have known what most of our people are able to do, we believe the very act of thus dedicating themselves in some distinct way aside from the giving of money has a vital meaning for each individual. It is possible in a large church to thus reveal the identity of some hitherto unkown talents. The bearer of this little card goes forth to lay it upon the communion table with a total dedication of life instead of a part dedication.

An interesting feature also suggested by Dr. Patton has been tried in our church for the past two years, namely, the making of no definite budget prior to the day of dedication, thus fitting the garment according to the cloth. Not all churches may find this workable but if any church tries it, the test of their faith will be greatly rewarded, by a larger response on the basis of trust than was given on the basis of sight.

We cannot but hope that hundreds of churches will catch the vision of this new plan and thus gain the blessings which will surely come materially and spiritually.

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Living For The Glory Of God

Deedie-May Austin

We have a stewardship, each one of us, individually. It was given to us before we really learned to know and to love God and Jesus Christ, his beloved Son. Indeed, Jesus, Himself, taught us how to use our stewardship. God intended from the beginning that man should not grope along in this world. He knew that man needed a Preceptor. He sent His Son to live on earth, to walk to and fro among, men, to teach them how to live with their fellow men—to teach them how to love one another, even "as I have loved you." (John 15:12).

Many times the statement has been made that a certain child was "born with a silver spoon in his mouth," meaning that material blessings might be expected to shower his pathway through life. Yet it is even more true that followers of Christ came into this world with an heritage amazingly more precious than the children of material wealth, for they are appointed to be stewards for Jesus. It is according to God's plan. It works, too, when man becomes willing.

God is owner of all life—time, talent, material holdings—for He is the Creator. He holds the plan of the universe in which we live and have our being. Christ came to point the way to live for the glory of God. A Christian Steward learns how joyously life may be lived when it becomes possible for him to say with Paul, "Thanks be to God for his unspeakable gift."

Christ's business is the supreme concern of life. All personal vagaries, however dear or important, are tributary to this major concern. Jesus said, when still a child, having learned early about His own stewardship, "I must be about my Father's business." (Luke 2:49).

Indeed, nothing today is as important as to touch the hem of Christ's garment; to become one with Him in the performance of His work. He holds the only solution to the ills of today's world: He is the only Answer to today's need.

Christ's business carried Him to the Cross, where He gave His life for us, and therefore to